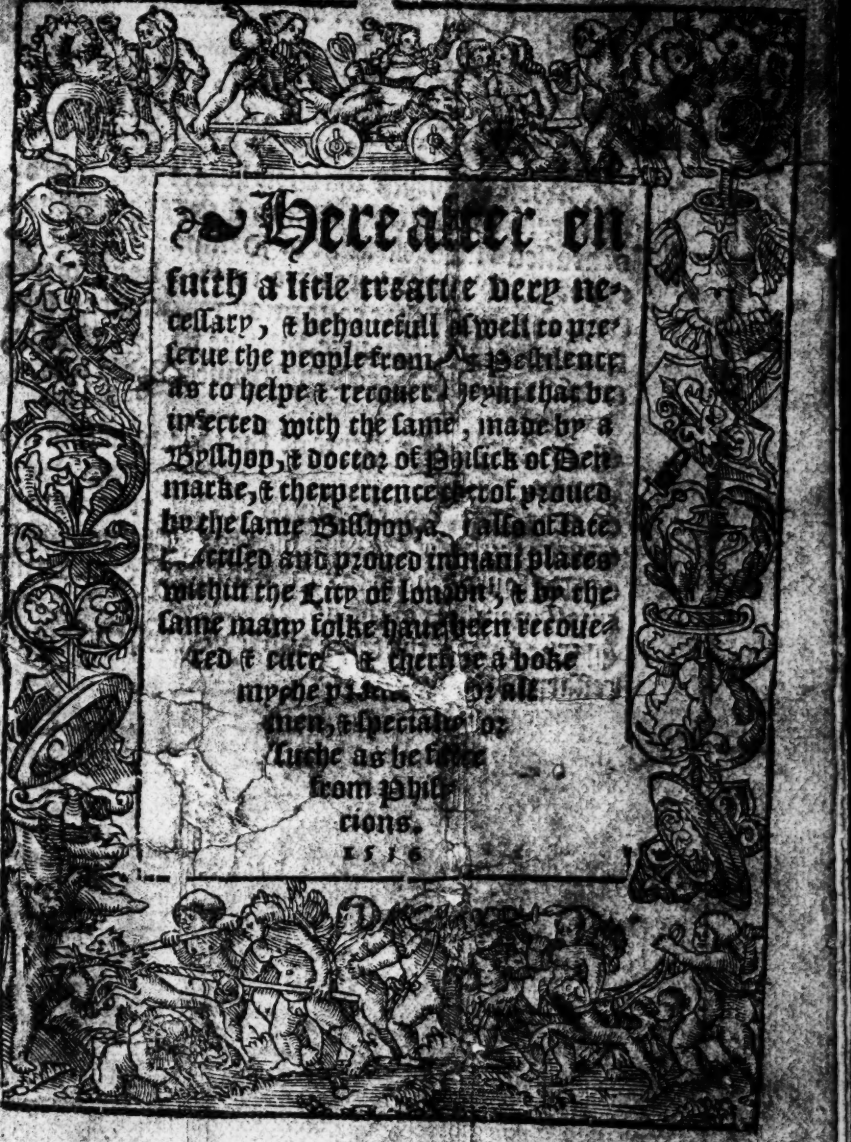

Here after en-
suith a litle treatise very ne-
cessary, & behouefull as well to pre-
serue the people from the Pestilence
as to helpe & recouer theym that be
infected with the same, made by a
Bysshop, & doctor of Phisick of Den-
marke, & therperience therof proued
by the same Bisshop, and also of late
practised and proued in many places
within the City of London, & by the
same many folke haue been recoue-
red & cure[illegible] & therfore a boke
myche p[illegible] for all
men, & specialty for
suche as be fare
from Phisi-
cions.

1516

¶ The preface of the Auctor.

AT the reuerence of God, and worshipp, of the blessed trinite, and the conseruation of the comen weale of all Christen people, aswell for theym that ben hole, as for remedy for theym that be infected and syck. I the Bisshop of arusiens in the Realme of Denmarke, and doctor of Phisyk woll hereafter in this boke wryte some thyngis of that contagious infirmyte & syck nes called the Pestilence, whyche dayly infectith, and sone suff[illegible]th vs to departe oute [illegible] this lyfe.

+ Vid: infra

¶ Fyrst, I wolle wryte of the to[illegible]ens of this infirmite.

¶ The sec[illegible], of the causes wherof yt commith.

¶ The thirde, of the remedies fo[illegible] same.

¶ The fourth, how to conforte the harte and principall memb[illegible]es of the body.

¶ The fyft[illegible] of the ty[illegible] and season when it is necessary to [illegible]

+ Aarhuus.
See Rees' Cyclopædia.

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FIrst I sayed I wolde write the tokens of this infirmitie Seuē thingis ought to be noted in the same. The fyrst is when in a sommers day the wether often tymes chaungith, as in the mornyng the weter aperith to rayne, afterwarde it aperith cloudy, and at the last windy in the southe. The seconde token ys when in somer the dayes apperen all darke, and lyke to rayne, & yet yt raynith not, And yf many dayes so continue, yt is to dreade of greate Pestilence.

The fyrst token

The seconde tokē

The thyrde token ys when greate multitude of fles ben vpon the earthe, then it is a signe that the ayer is venemous, & infect The fourthe token is when the sterres semen often tymes to falle, then it is a token that the ayer is infect wyth habundaunce of venemous vapours. The fyfte token is when a blasing sterre is seen in the element, then it is a signe to be sone after greate Pestilence, or greate slaughter of mē in battayll.

The thirde token.

The four token.

The fyfte token

The sixte token is when there is greate lyghtenyng, and thundre namely oute of the soute

The sixte token.

The seuenth token is when greate wyndes passen oute of the southe, they be foule and vncleane, therfore when these tokens appere, yt is to dreade of greate Pestilence, onles God of his infinite mercy woll remoue yt.

The seuenth token.

Thereafter folowyth the cauſes of Peſtilence.

(::)

The Peſtilēce commith of thre thingis, ſometyme it commith from ȳ rotte bynethe. Otherwhyle from the rotte aboue, ſo that we maye feele ſenſibly how the chaunge of the ayer apperith vnto vs, And ſometyme it commith of bothe togethyr, aſwell from the rotte aboue, as from ȳ rotte byneth, As we ſee a lege or pryui next to a chambre or of any other perticuler thinge, whiche corruptith the ayer in his ſubſtaunce and qualite, whiche is a thinge may happe euery day: And therof commith the ague of Peſtilence, And aboute the ſame many Phiſicions be decepued: not ſuppoſing this ague to be a Peſtilence, ſome tyme yt commith of deade careyn, or corruption of ſtanding water in diches or ſloughes, & other corrupt places and theſe thingis ſometyme be vniuerſall and ſometyme perticuler from the rotte aboue: it fortunith the cauſes of the bodies aboue in the ayer by whome the ſpirite of lyfe is corrupte in a man or in a beaſte. In lykewyſe as Auicen ſaith in his fourthe boke, by the forme of the ayer aboue, the bodies byneth lightly be infecte, for the impreſſions aboue corruptith the ayer & ſo the ſpiritis of a man been corrupte, This infirmite commith alſo from the rotte aboue and byneth: when of thempreſſions aboue, the ayer is corrupte, & of the putrefaction or roten careyn of the wyle places byneth an infirmite is

by the rotte byneth is ment of ſtinkig places on yeare the, as leges deade carcyn &c

by ȳ rotte aboue is ment ſtinking myſtes other infections of ȳ ayer.

caused in a man, and suche an infirmite somtyme is an axes, sometyme a postume or a swelling, & that is in many thingis: Also the ayer inspired is venemous, & corrupte hurting the harte, that nature many wayes is greued so that he perceyuith not his harme, for the wyne apperith fayer, & therewith goode digestion, yet neuertheles the patient is lyke to dye, wherfore many Phisicions seyng ỹ wyne of theire patientes, they speake superficially and be deceyued: therfore it is nede that euery pacient prouyde to hym self a goode and expert Physicion. These thingis before wryten ar the cause of Pestilence, But aboute these thingis, two questions be moued. The fyrst is wherfore one dyeth, and another dyeth not in a towne where men be daede in one house, and in another there dieth none. The seconde question is whether Pestilẽce sores be contagious, To the fyrste question I saye, it may happe to be of two cause, that is to sey of ỹ thing ỹ doith, & of ỹ thinge ỹ suffreth An ensample of that thinge that doythe the influence of the bodies aboue beholdith that place or that place more then this place ỹ or this place, and the pacient is more disposed to dye then another. Therfore it is to be noted that bodies be more hote disposed of open pooris, then bodies infect hauing the poores stopped with many humors, where bodies be of resolution or opening as men that abusen theym self with wemen, or vsen often tymes bathes, or men that be hote, with labour, or greate angre, theyr bodyes be more disposed to this syknes.

The fyrst question.

The secõde question.

An answere to the fyrst question.

To the seconde question I say that Pestilence so-

An answe

tes be contagious because of infect humerous bodies and the reke or smoke of suche sores is venemous and corruptith the ayer, and therfor it is to flee from suche persones as be infect, In Pestilence tyme no body shulde stande in greate preace of people or assembles of people, for some man of theym may be infect. Therfore wyse Phisiciens visiting folke that been syck of the Pestilence stande farre from the patient, holding theire face towarde the doore or wyndowe and so shal the seruaunts or ministers of the syk folke stande, Also it is goode to a patient euery day to chaunge his chãbre, and often tymes to haue the wyndowes opē againste the northe and easte, and to sparre and shitte the wyndowes againste the southe. For the southe wynde hathe two causes of putrifaction. The fyrst is, it makith a man being hole or syck feble in theire bodies. The seconde cause is, as pt ys wryten in the thirde of Amphorismis the south wynde greuith the heering, and hurtith the harne because pt openith the poores of man and entrech in to the hert. wherfore it is goode in tyme of Pestilence to an hole man when the wynde is in the southe to be within the houle all day, and pf it needith to go outhe, yet lett a man abyde in hys houle vntyll the sonne be vp in the east passing southwarde.

Ex the wor greate as sembles of people

The sou the wynde is vnhol some.

¶ The remedies for the Pestilence.

NOwe it is to witte by what remedies a man may preserue hym self from Pestilence, fyrst see the wryting of Hieremi the Prophet that a man ought to forsake euyll thinges, and do goode dedes, and mekely to confesse his synnes, for it is the hyghest remedy in tyme of Pestilence penaunce and confession to be prefered all other medecynes. Neuertheles I promitte you verely, yt is a gode remedy to avoyde & chaunge thenfect place: but some may not profitably chaunge theyre places therfore as mych as to theym is possible, it is to eschewe euery cause of putrifaccion and stinking, and namely euery flesly lust wyth women shalbe eschewed, Also the the sothern wynde whiche is naturally infectyue, therfore sperre and closse the wyndowes agaynste the southe as yt is sayed before tyll the fyrst houre after the myddes of the day the open the wyndowes agaynste the northe. Of the same cause euery foule stynche is to be eschewed, of stable, stinking feldes, wayes, or streates, and namely of stinckyng deade careyn, and most of stynckyng waters where in many places water is kept, two dayes, or two nyghtes, or elles there be gutters of water casten vnder the earthe whiche caulith greate stinke & corrupcion and of this cause some dye in that house where suche thinges happen, & in another house dye none, as it is sayed before, lykewyse in that place where the

Eschewe the infecte place.

Avoyde & eschew all foule sauours.

wortes & cooles putrifyed it makith a noyfull sauour & a stinking, For lyke as by the swete adour of bawme the herte and the spirites haue recreacion, so of euyl sauours they be made feble, wherfor kepe your house that an infect ayer entre not in, for an infect ayer most causith putrifaction in places and houses where folke slepe, therfore let your house be cleane and make clere fyre of wodde flamyng, let your house he made with fumigacion of herbes whiche be the leaues of bay tree, Jeneper, yberyorgany, it is in the Poticary shoppes, worme wode, rewe, mugwort, and of the tree of aloes which is best, but it is deare such a fume taken by the mouthe, and eares openith the inwarde partes of the body, Also it is to eschewe all greate replections because full bodies be lightly infect as Auicen sayeth in the fourthe canon. They that chargen theire bodies with replection shortē their lyfe, also comen bathes ar to be eschewed for a lytle ruste corruptith all the body. Therfore the people as myche as is possible is to be eschewed leaste of infecte breathes some man be infect, But whē the multitude of people may not be eschewed thē vse the remedies folowinge, In the morninge when ye ryse wasshe a litle rewe, and one or two fylberd nuttes cleane wyth salte, and eate theym, and yf that cannot be had then eate breade, or a tofte sopped in vynegre namely, in troublous and cloudy wether, Also in tyme of Pestilence it is better to abyde within the house, for it is not holsom to go in the City or Towne, Also sprencle youre house specially in somer with vynegre and roses

Thehartte is cōforted by swete sauour.

Bzēne Jeneper and other swete thingis in youre house.

Eate temperatly.

In ỳ morninge eate.

Sprencle your hou-

and with the leaues of vyne tre. Also it is goode to washe often tymes in the day your handes w water and vynegre, & wype your face wyth your handis and smelle to theim. Also it is goode alway to sauour egre thingis, In the mounte of Pellulane I myght not eschewe the company of people for I went from house to house because of my pouertye to cure syck folkes therfore breade or a spōge sopped in vynegre I toke wyth me holding it to my mouthe, and nose because all egre thynges stoppen the wayes of humours and suffreth no venemous thinges to entre into a manes body, and so I escaped the Pestilēce my felowes supposing that I shulde not lyue, these thyngis I haue proued by my selfe

¶ The confortis of the herte, & the principall membres.

THe confortes of the harte be these, saffron Lanifer plāteyn with other herbes they opon the inwardespirite, & these be goode amonge the comen people, where lyghtly yt hap penyth that one ys infect of another therfore be ware the breathe of another, Also of infect ayer a mans eyen be made dymme yf he beare not these sayed thingis in his hande. Also it is hollsome to washe your mouthe, face, eyen, and handes often tymes in ỹ day with rose water medled with vynegre, and yf ye haue no Rose water take vynegre: and so these thinges vsed ye maye surely go amonge the people. Also a naturall laxe of the bellye is a greate remedye, ellis prouoke a laxe by

Saffrō cōfortith the harte.

Kepe your selfe soluible.

a suppolytory craftely vse pipille pestilenciales for they be goode they be in the Potecaries shoppies. Also kepe fyre alway in youre house, for yt lettith miche the impressions of the bodies aboue & clarified the ayer. Also it is profitable aswell for hole and sycke folkes to drinke Triacle, therfore take it two tymes a day, with cleare wyne lymphate or with cleare rose water or with cleare ale.

Kepe good fyere in your house.

Take a quantite of triacle of a pease and two sponefull of cleare wyne or rose water or ale, dissolue the triacle in the cup and drinke yt, & dyne not vntyll the myddes of the daye, so that the triacle may haue his operation, then chose a goode dysshe of meate, and drinke cleare wyne, and often tymes drinke in the day, but not myche together for myche habundaunce of drinke putrifyeth the humors. Also beware of hote thinges in meate as peper & garlyke, though pep pourgeth the brayne from flewme and specially the membres from vitious humours yet yt makith myche heate, & heate fallith into putrifaction, bitternes only ys more to please then hote odour or sauor. Also garlycke though yt pourgith flewme and put oute euyll humour, and prouoked an appetite to eate and sufferith no dyre ayer to entre, yet it troublith the eyen and makith ỹ hedde hote, therfore it is not goode to eate garlyck, the pestilence grow with often tymes of an hote cause, therfore all meates the lighter they be of digestion so myche they be the better In the morynge eate boylled meate, at euen rosted, forbeare brothe and potage without they be egre, In the tyme of pestilence eygre and tarte me

drinke triacle.

Beware of peper in meate.

Eate meates of light digestion.

Forbeare pottage

ates be mychе better then other meates. Also forbeare al fruetes, but yf they be eygre as cheries or pome garnates or a litle of a peare or apple by wey of medecyne, because all frute enducith putrifaction. Eate conuenient spyces as gynger, cinamum, comin, macis, and saffron, These be the best sause that may be made for sychе people, for ỹ poore people take rewe, sage, sylbordnutt, percelly & vynegre mengled together. These be goode and lettith putrifaction. To be merry in the herte ys a greate remedy for helth of body. Therfore in tyme of pestilence beware ye feare not deathe, but lyue merely and hope to lyue longe.

Forbeare all fruetes

Eate gynger.

For the letting of bloude.

LEtting of bloud ones in the moneth may be made, onles age or other thing forbed yt, as pilgrymes or feoble plones which haue the flixe, suffice to be lett bloude in the vayne called basylica on the ryght or lefte syde before eating, & after incision of basilica be merry & drinke wyne or ale temperately: slepe not that day when basilica ys cutt, yf ye feele you greued to be infect, then eschewe slepe, and be walking and mouing for by slepe the inwarde heate inducith poyson to the harte, & to other specyall membres that vneth any herbe may take away such poyson which shulde not be yf a man wolde be mouinge to and fro. But some wolde aske, wherfore slepe shalbe eschewed. I saye that in Pestylence tyme anon after meate yf a body lyste to slepe thē suche luste shalbe forborne by a space, walking in

Lett bloude.

Eschewe slepe after ye be infect.

the gardeins or feldes, and then make a naturall slepe by the space of an houre, And therfore Auicen wrytith that yf a mā wolde slepe, he must drincke a goode draught of ale or wyne before, because a man being a slepe drawith many humors, and the euyll humors be putt downe by the humors of a goode draught, But some wolde aske, howe may a man feele when he is infecte I say that a man whiche is infect that day eatith not myche meate for he is replenished with euyll humours, & forth with after dyner he hathe luste to slepe, and feelith greate heate vndre colde, Also he hathe greate payne in the forehed, but all these thingis he may put away by mouing of a space hyder & thider, to ryde or to walke, he may not for sleuthe of the body, and the weight of the same, Also a man that is infecte hathe luste to sleape euery houre of ỹ day and night for the venim beyng within the body troublythe the spirite of lyfe so that all way he wolde rest and slepe. And also of these tokens a man shall knowe and feele himself infect, and yf a body wol not beleue this abyde the myddes of the day, and thē he shal feele a swelyng vndre ỹ arme or aboute the share, or aboute the eares, and therfore see an hye and a gode medicine, forbeare sleape because of these thingis aforesaid, and it is playne that the spirite of lyfe restith in sleape, and all the body here and there is venimed: Alle these thinges I haue proued by my selfe. These thinges knowen, when a man feelith hymself infect, assone as he may let hym be lett bloude plentuously tyll he swowne, then stoppe the vayne. For a litle

How a man shall knowe whē he is infect

ryde or walke.

lettyng of bloude mouith or styreth venym: and yf yt be so that a man wol not haue many vaynes cutt together, then let him suffre the vayne cutt to renne tyll ȳ bloud withdrawe, for a lytle bleding mouith strongly the venym, as it is sayed afore.

When ye shall lett blonde.

Also a man whether he be infect or not, yf he be lett bloude, let him forbeare sleape all that day tyl mydnight folowing, and alweye lett bloude that vayne, vpon that syde of the body where the swel lyng apperith. Therfore yf a swelling appere vndre the right arme lett bloude in the myddes of the same arme in the vayne called mediana, yf yt appere vndre the lyfte arme, let him bloude in the myddes of the same or in the vayne of ȳ lyuer whi che is aboute that lytle fynger, and yf it be aboute the share, lett him bloude aboute the hele vpon the same syde, yf the swelling be in the neck, let hym bloude in the vayne called Cephalica abouthe the thombe in the hande of the same syde or in ȳ vayn called mediana of the same arme: or in the hande of the same syde aboute the litle fingre. And yf the swelling appere aboute the eare, let hym bloude in the vayne called cephalica of ȳ same syde, or in the vayne whiche is betwene the longe fyngre & the thombe leaste many venemous vaynes go in to the brayne, or let bloude in the vayne which is aboute the lytle fyngre named by the Philicions Basilica, and yf a swelling appeare in the shoulders lesse and diminisshe yt with ventosite, & fyrst lesse the vayne called mediana, yf the swelling be on the back, lesse yt vpon the vayne called pedica magna, and all these thingis be made yf a man

slepe not before the knowlege of the swellynge.
But if ye feele suche swellyng after slepe, then on
yf he feele swellynge after slepe the contrary parte the lettyng of bloude must be
made, As yf the swelling appere in the ryght arme
lett him bloude in the lefte arme in Epate, or Ba-
silica, or mediana, and a swellyng appere vnder
the lyfte arme, lett hym bloude in the ryght arme
lyke as yt ys sayed of ꝑ lyfte arme: and so of other
places of the body, lett bloude in the contrary par
te of suche swellyng, and yf the lettyng of bloude
be verey lytle, and feble, then lett the pacient slea
pe after myddes of ꝑ day, & alway in ꝑ myddes of
ꝑ day he must be in continual mounge, ryding or
going moderatly, and afterwarde yf the swelling
growe, let hym not be aferde of deathe because su-
che a swelling puttith oute all cupll, and makith
a man verey hole, and that the swellyng may the
soner be made rype, take this medicine as folo-
with, Brose the leaues of an elder tree, and putt
a plaster for ꝑ sore. therto grounde mustard, and make a plaster ther-
of and put yt vpon the swellyng, some surgeons
woll put triacle vpon the swelling, but do not so
for triacle puttith oute venym, therfor drincke tria
cle for that puttith oute the same, Also there is ano
ther medicyne, Take sengrene hyl worth other wy
se called wylde tyme, maudelyn, grasse planteyn &
a lytle Rye flour, and breake all these together til
ye see water come oute therof, medle that water w̄
womans mylke, and gyue yt to ꝑ pacie̅t fasting be
for sleape, & yt wol worke ꝑ better for to remoue ꝑ
swelling, Also for the swelling when it apperith.
Take filbert nuttes, pygges, and rewe, and bruse

theym together, and lay it vpon the swellynge.
These remedies be sufficient to eschewe this
greate sycknes wyth the helpe of all-
myghty God, to whome be
euerlasting laude, and
prayling, worlde
withoten
ende.
AMEN.

¶Laude, and prayse be to almyghty God, and
gentle reader pray for the maker of this boke.

¶Imprinted att London by Thomas Gybson,
in the moneth of Septembre, in the yere of oure
Lorde God a thoulande fyue hundreth thirty &
sixe And in the. xxviii. yere, of the Reigne of our
most gracious soueraigne lorde Henry the eyghte
by the grace of God of Englonde and of
Fraunce kinge, defender of the faithe
and lorde of Irelonde & in ear-
the (next vnder Christe)
supreme hedd of
the Chirche of
Englond.

¶God saue the kinge.

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